

Dear Brother Ellwood  
Miss Parsons has kindly sent  
us a copy of W. O. D. Magazine  
for April and I notice a short  
article from you upon  
the religious status of Pandita  
Ramabai I dislike to  
differ from you on any question  
relating to India because you  
are so well acquainted with the  
social and religious problems  
that are ~~now~~ before the Mission  
But I must differ from the  
tone of your letter or paper  
It is true you say that "I am  
not sure <sup>at all</sup> that it is not the  
best thing that Pandita  
Ramabai can do. And

You also say, "Nameless work  
is valuable just as our Common  
School is valuable, I take  
exception to that statement, for  
the following reasons. 1st There  
are two main factors in a Common  
School, the teacher and the taught  
so in the Pundit's school But  
how strongly different the taught  
in her school from the taught  
in a Common school of your  
County but see a Hinduas widows  
You would fully understand that  
The Pundit's School is on a  
very different basis from that  
of a Common school. Do you  
object to her method. I would  
reply that in the history of the  
first efforts to meet the nation

Women of India in schools very  
questionable methods have been  
adopted by any mission society  
and yet it may well be said of  
them all as you have well  
said of the Pundit school it  
is the best or only thing she  
could do. Our daughter Jessie  
became personally acquainted with  
the Pundit when she was in  
Philadelphia and she had a  
very good opportunity to renew  
her acquaintance and see her  
work in Bombay. At a public  
meeting in Annapolis City 300  
Native Gentlemen voted unanimously  
to send Jessie as delegate to  
the National Congress in Bombay  
to represent questions of social  
reforms. Letters from

Bombay came to justice urging  
her to attend. She went and  
met the Purvite with several  
other native ladies & delegates  
At the same house when justice  
staid with the same public  
table she met a remarkable  
native lady with her husband  
both delegates from Calcutta  
They were highly educated  
and wealthy They were  
devoted disciples of the late  
Kishob Chunder Sen and were  
members of the Church of the  
New Dispensation established  
by Kishob Chunder Sen They  
were Refusers without the  
Christian Religion She  
met and visited the home

of the Pandita and saw her  
work and it bore the stamp  
of a reformer with the  
Christian religion. Her work  
is unique in the whole history  
of Missions. Few if any in the  
Mission field could do what  
the Pandita is doing. Her  
work is intensely humanitarian  
plus the spirit of Christ  
There is no doubt that the  
Pandita is the most remarkable  
woman that has risen in India  
in this generation. The next day  
after the work of the Congress  
was over there was a meeting  
of the delegates (Christians)

Mr. ~~W. M. D. H.~~ H. D. H. in Paris to  
discuss & lay plans to carry out  
social reforms. The *Pandita* spoke  
twice his speech has been printed  
so far has not yet so womenly the  
has lately been done to Hyderabad  
the largest cities in India &  
full of wealthy powerful  
nobles. The hall & public  
meetings house full of wealthy  
nobles. The *Claret's* part  
interest among them by  
laying before them the  
great necessity of social  
& domestic reforms.

In no part of India does reform  
make such progress as in  
Bombay while the Paris



is still my debt. I met  
a number of Brahmins not  
long since in the city of Peshwa  
and some of the old Hindu  
Pundits were cursing the English  
Gent for abolishing Sattva  
They say there is now no religion  
left in the house since the  
Hindoo <sup>widow</sup> does not perform Sattva  
She becomes a living curse  
and a living shame in the  
house by her immorality  
Now Brahmin widows have  
become immoral in the city of  
Peshwa in the last 5 years  
than in the last 100 years <sup>before</sup>  
Hinduism is dragging its

anchors before this former  
influence of evil the Gaur  
Brahmin: the most temperate  
sect in India and the most  
strictly vegetarian and being  
leading into drink and the  
eating of meat. No future  
looks dark no seeing power  
but the spirit of Christ I have  
passed through a season of great  
bodily suffering since last  
November I dread another  
such attack I fear I shall  
not pull through another  
such attack I am too old  
to bear such a strain

May 20. Yours sincerely  
W. M. Ansell



Letter 26<sup>th</sup> April 1892

Dear Mr. Ellwood

I find I was right  
in supposing that Mr.  
Pfauder's works are not  
obtainable in English.

They are to be had in  
the Vernacular, and,  
if you like, I will send  
them home to you

The best way for you  
to be put en rapport  
with current events  
in India, is to subscribe  
to one or more of the Indian  
papers that take up  
such questions as  
you are interested in.

The "Statesman," Calcutta,  
is one that receives letters  
on religious subjects  
and gives notes of ad-  
dresses &c.

There is an abominable  
infidel & Atheistical  
paper called "The Cosmo-  
politian" published  
in Calcutta, that  
publishes articles of some  
of the American Atheists.  
Its circulation in Calcutta  
is, I hear, extensive. It  
is doing harm to re-  
vealed religion, and  
I suppose has turned  
many a man from the  
consideration of Christian-  
ity. There is the "Hindoo"

in Madras: but that  
is published in Tamil  
and would be useless to  
you.

I suppose you are  
aware of the so-called  
"Mahamadan" move-  
ment in Liverpool, Eng-  
land? A solicitor  
"Quilliam" is at the  
head of it: but it is  
a spurious sort of move-  
ment. Its adherents  
(the few there are) being  
rather disreputable peo-  
ple, who had been infidels,  
free-thinkers - et hoc genus  
omne.

I am sending an or-  
der to the Religious Book  
Society, Lahore, for the size

Lectures on the principles  
of Hygienism by Dr.  
Martin Clark and  
Pandit Kharak Singh to  
be sent you direct. I hope  
they are not out of print.  
but I do not see them  
in the printed list of books

With kindest regards  
to Mrs Ellwood and  
yourself

Yours sincerely  
R. Thackerell

Behra 21<sup>st</sup> April 1892

Dear Mr. Ellenwood

Your kind letter of  
the 10<sup>th</sup> March just to hand.  
I am ashamed of not  
having replied to your  
former kind letter, though  
it has been on <sup>my</sup> mind  
all along.

I will endeavour  
to do what I can to  
meet your require-  
ments.

Dr. Plender's works  
are, so far as I know, in  
the vernaculars and  
not in English; but I

will make enquiries and do my best to get them for you. but if I cannot get them in English it will, I suppose, be no use sending the perusalans to you. His works were written so very long ago that they are seldom thought of in the present day.

My last article was very hurriedly written, on the day the mail left, to be in time, as I supposed, for the April's number of <sup>the</sup> Church at



Home and Abroad," but  
it was too late after  
all, as the April's num-  
ber has come to day  
and that article is  
not in it.

I suppose I must  
address my letters &c  
to Dr. Gillespie in future  
as he is now the Secretary.  
I do not know what  
happened at home  
to turn you aside  
from the Secretaryship,  
as with your proclivities  
I should have supposed  
it would have suited  
you admirably.

Dr. Gillespie's visit was  
beneficial to both  
himself and us. It  
has given him a know-  
ledge of what is going  
on here such as he could  
not possibly have ob-  
tained in any other  
way, and the Mission-  
aries have got personally  
acquainted with their  
Secretary, so that their  
interest in him is quickened.

With kindest regards  
to Mr. Ellenwood and

Yours  
very sincerely yours  
R. Thackwell

This letter cannot leave for a week as the outgoing

mail left yesterday

Copies 9-12-27  
MS. No. 100.

95 copies (1)

Lahore, Aug. 4, 1907.

My dear Friends:-

I must share with you a letter, which appears to me to be of special interest, as it comes from one of the leading and most prominent English Officials of the Province, the Hon. Mr. T. A. Robertson, C. S., Judge of the Chief Court, Panjab.

He is a Scotchman, in different ~~it reads as~~

to the praise or blame of men, and always talks out straight from the shoulder. His letter reads as follows:-

You asked me some time ago, as an old inhabitant of the Panjab, what my real opinion was of the Townsman Christian College and of its work.

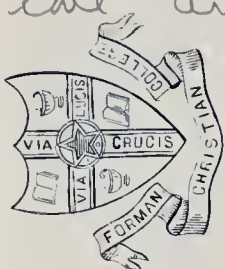
I have been no less than thirty years in the Panjab now, and I think I am not exaggerating one iota when I say that in all that time I have heard nothing that was not good of the institution and its work.

As far as my own personal knowledge goes, and it has been intimate for eight years, what has struck me most has been the extraordinary broad minded and sympathetic attitude adopted towards all the varied religions and races of the

2

country, coupled with the maintenance on behalf of the Staff themselves of the highest standard of Christian duty, and the clearest exposition of Christian truth.

It is this attitude of Christian love and charity to all coupled with the utmost loyalty to their own beliefs, which in my opinion has been the foundation of the immense structure of usefulness which has been built up.



I know many of the ex-students of the College intimately. Several of ~~amongst~~ them are amongst the most prominent and successful barristers practicing in our court, and one and all are always delighted to bear testimony to the great benefits they derived from their stay in the Forman College, and from the personal influence and sympathy of my friend Dr. Ewing, and his staff.

I am one of those who believe in the fullest degree in the ~~policy~~ principle of "live and let live", and in the attitude of charity and appreciation for systems other than our own. But thirty years in the Punjab have convinced me ~~that the Christian religion~~



(3)

quite against my personal convictions,  
that the Christian religion is in every respect  
infinitely superior for all purposes to  
any other, and that it is the biggest  
gift which can be offered; and in  
the Forman College it is offered in the  
broadest minded way with many other  
great advantages. I know no  
institution in India which has done  
better work for the intellectual, moral  
and spiritual improvement of its  
students.

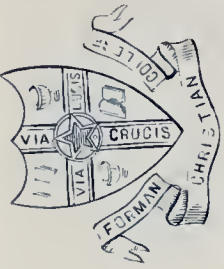
I am very sincerely,  
Fred. A. Robertson, C.S.  
Judge Chief Court, Punjab<sup>?</sup>  
(Punjab)

These remarks have all the greater  
value as coming from a man who  
does not take Christianity for granted,  
but looks very squarely at what the  
future of India, both politically and  
religiously must be.

Very sincerely yours,  
L. J. Fleming.

P. S.

To the Pastors of Churches contributing to  
Labor:- I often find myself



wishing to send you pictures, or papers,  
or letters which while they might not  
be of popular interest, would when  
taken together give those of your congregation who  
are really keen, some adequate conception  
of the workers in Labor, Indian and foreign,  
of the nature, cost, and places of the  
various kinds of work. Now if I  
knew that any of you were starting what  
might be called a 'little Museum for Labor  
Station', I am sure my desire would turn  
into act.

For our mutual benefit therefore, may  
I ask each one of you to answer two  
questions - you can do it on a Post Card  
in three minutes - to guide my future  
action with reference to your Church.  
1. Are there letters kept on file, so that they



may be accessible to study classes, or  
missionary societies, at some future time?

(2) (as you arrange to start a little museum  
for Lahore - humble tho it may be  
- so that in time, you ~~may~~ and your  
peeps may really be able to change  
your foreign parish from a vague  
blot on the map, to a more or less  
widely known place. For instance,

I will have made for you, a map of the  
District, showing each of our Mission Stations,  
so that the reports may be intelligible, if  
I knew that it would be kept in a definite  
known place for future reference, and would  
not be laid aside as a thing of the week.

I ~~will~~ shall await your pleasure in  
this matter; but somehow I feel that  
if you congregations do to share the interest  
and enthusiasm we feel out here, it must be  
by more, abundantly more knowledge.

Sincerely,  
J. Fleming.

RECEIVED Copied July 16 '08  
M.W.O.

Lahore, India, June 17, 1908

JUL 10  
Dear Friends:—Many weeks have passed since a letter has gone to you, and yet no Thursday evening has come without a wish having been present that the outgoing mail were bearing to you our greetings and some contribution to your knowledge of this great land.

Politically there is a growing impatience of British propped guiding strings. Educated Indians acknowledge that India will have many falls, if England should depart or be driven away. But the conscious readiness for self-made mistakes, seems to be growing. Tumbles and development are now definitely preferred to conditions, however good, with stagnation.

J  
For instance, the Lahore municipal Elections have just been held, and we learn on first hand authority, that out of 6000 votes cast at one pole, 4000 were falsely given. Students do not acknowledge that this reveals unfitness for self-government. They simply point to England of 400 years ago, and to certain aspects of American elections, and assert that India will grow only as she herself attempts to do.

England must, to an increasing extent, use her suzerainty as the stewardship of a God-given trust for the largest good of India, or the God who used Ninevah, Babylon and Egypt for His purposes, will let the wonderful opportunity pass from her. The frontier raids beyond Peshawar, the developed bomb factories in Calcutta, the riots in various parts of India, the increasing and acknowledged disaffection amongst the native troops, only show in particular places, the unrest which in general appears as a new political consciousness pervading every question. The fact that Companies will no longer ensure Civilians that they will live long enough in India to receive a pension; the fact that the number of candidates for the Civil Service has distinctly decreased; and that every Deputy Commissioner feels his burden as never before, are judgements from the other side.

That India is moving religiously, also, is beautifully shown by the fact that many castes and communities low down in the social scale, are no longer satisfied with kneeling at the distance of hundreds of feet from a temple of the high caste, to worship a deity whose image they are not worthy to look upon. They are tired of making offerings at shrines which, they are told, would be defiled by their presence. In more than one place they are demanding, and even exercising, the right to worship in temples of their own, and to receive spiritual ministrations from priests of their own selection.

On the other hand, larger categories of judgement are being brought to bear on Christianity <sup>by</sup> its effect on the individual. Indian migration has made events in South Africa, matters of keen interest here. They are eagerly watching the conduct of a Christian Colony and affirm that the defeat or victory of the coloured races in the Transvaal, will decide the fate of Christianity among the coloured races of mankind.



and especial y amongst Indians. They ask "Is it possible for any Indian to believe the words of Christian Missionaries assuring him of the healing power of Christianity and of the efficacy of putting faith in Christ, when the bitter experiences of a Christian State go on? You resent the statement that Christianity is dead. But we ask, Is it alive in the Transvaal? " This only goes to show how closely we are all bound up together as members one of another; and that unless the fruits of the Spirit are expressed in professing Christians at home, the missionary will appear as sounding brass and a tinkling cymbal.

But let us leave these larger aspects for the nearer view. We are encouraging ~~the men~~ <sup>our college students</sup> to do various forms of social service, as can be seen from the Alumni letter which I inclose. It is what might be called the "laboratory work" connected with our Bible periods, and is done not only for its intrinsic value, but that it may lead men to the Prince of Service. At a meeting of the students held a few days ago, out of the 400 students, 260 pledged themselves to do one or more forms of social service to their fellow men during the coming long vacation. 108 intend to visit village schools, with the intention of encouraging primary education so much needed in India. 63 intend to do what they can for the sanitary reform of their villages. 62 will go to their village city hospitals to brighten up the sick, and to write post cards for those who would otherwise not be able to communicate with their friends. 50 will try to enrich their vernacular literature by translation. 60 are working on temperance data, so that they will be able to combat this growing evil. 100 pledge themselves to educate the womenfolk of their own households. Thus the spirit of service is abroad in the College-- the kind of ground we hope, in which the good seed of the daily Bible period can take deep root.

I have just come in from the student Hall next door, where 180 College men live. A sweet-spirited and talented Muhammadan had been waiting for a week to get Speer's "Marks of a Man"; with this I had taken six copies of "Life and Conduct"-- a thoroughly Christian book-- to men ~~men~~ who had ordered them. As I passed from room to room, three more orders for the book were taken, making 70 sold this year. At this same visit an article -- "Love as a Reformer" -- which will convey into the vernacular some of the Christian spirit, was given to one of the men for translation. One young fellow - a first year man-- came to me and wanted to know what he could do in the way of service. I frankly told him that I did not know, but ~~that there was one for more interested in developing love in us than we ourselves.~~ <sup>that there was one for more interested in developing love in us than we ourselves.</sup> ~~tell him, and that we could count on his spirit telling us such things if the Holy Spirit as guide and teacher, we bent right down and were really in earnest.~~ <sup>after a straight natural talk on the Holy Spirit as guide and teacher, we bent right down and</sup> asked God to show just how the growing desire to love could be expressed.

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We are sometimes surprised at the ~~acknowledgements~~ acknowledgements made by men in these little interviews. One, who would, I suppose, differ much from us theologically, being unbaptized, remarked the other day "I used to think I had to get a pure heart before Christ would come. Now I know that Christ comes that he may make the heart pure." There are many such who are not far from the Kingdom you are helping to bring.

Most sincerely yours,

*L. J. Fleming*



C O P Y .

Wakayama, Aug. 25th, 1908.

Mr. R. E. Speer,

Dear Brother:-

Your most welcome letter of July 20th came to hand by the last mail. The question you propose to discuss in your lectures next year is, I think, a very practical and at the same time a very important one. When I first began my ministry an elder in my church placed in my hands Charles Finney's "Lectures on Revivals." One sentence in that book has had a profound influence on my life and ministry. It runs something like this-- "A minister has no right to remain in an ordinary community for a year without knowing the religious status of every man in the community." I have tried to know at first hand the religious position of all I have been able to reach since reading that sentence. I think that the missionary should as far as in him lies know both the theoretical and the practical religions with which he has to deal. My own plan is to visit and talk with as many men as will let me into their houses, and when I talk to them I first inquire as to their religious belief. This I think is necessary before I am able to tell them of Christ. When I find out where the man stands I usually tell him if we have anything in common and lead him on from the point where we begin to differ to the point where I stand. If I am talking to an intelligent Confucionist I tell him that in several respects the disciples of Confucious and Christians occupy the same grounds. For instance, Confucious says "The decree of Heaven is called nature, to follow nature is the path of duty." That is, the will of Heaven is the duty of man. Jesus our Lord has come to earth and has revealed to us both the nature of Heaven, whom we call God, and His will. He has lived the will of God before us so that we clearly know our duty. More than that he tells us what Confucius does not know; namely, that although we have sinned against this God there is a way of forgiveness and return to His favor.

One among the first intelligent Confucionists that I met was a man named Honda Waiichiro. After a long conversation with him, at my suggestion he bought a copy of the Bible and studied it. This is what he told me when I baptized him: "When I first read the New Testament I said, 'This Jesus Christ is a sage, not to be compared with Confucius, it is true, but a teacher to be studied.' When I had taken and compared the life of Jesus and Confucius carefully, I said, 'This Jesus is above Confucius.' Then again and again comparing the lives and teachings of the two I said at last, '-Confucius is a sage. Jesus Christ is God.'" He said that he had lost none of his respect for Confucius, but his veneration and admiration for Jesus grew with his knowledge of Him.

Another man, the head of the normal school at this place, when I had told him that Jesus taught us how even if we had broken with Heaven we could be restored to his favor, said,-- I am deeply conscious of my sins. I deeply feel that I am not what I ought to be, and that I am not fit to be a leader of youth. He also, at my suggestion, bought both a Bible and a set of Commentaries on the same? What the outcome of his study was I have never learned as he was called to another school soon after I met him last.

Of course, there are other matters where the Confucionist seeks light that can only be supplied in Christ. For instance, when His disciple asked him concerning death and he answered that he did not know life and how



could he know death? with such cases we have only to point to Jesus as the Lord of life, and the abolisher of death. With Buddhists I take a somewhat different course although the feeling that lies in my mind is the same, namely,- the saying of Jesus,- "I came not to destroy but to fulfill."

It would take more than a single volume to recount the numerous phases in which we meet this manifold religion. There are numerous sects and the people hold the faith in all kinds of mixtures. However, to give a sample of how I treat those I meet, One time I visited the famous monastery of the Shin Gon sect on Mount Koya. Among other things I visited the school of the priests. Much to my surprise, the head of the school asked me to address the students that evening. When I arrived at the assembly hall, I had before me 500 priests and students. Fortunately, I had been giving some attention to Buddhism in the early years of my missionary life. In fact, I had spent a number of summers at an old monastery at Katsuchi. So I was not entirely at sea when I was so unexpectedly called to speak to them. I began by reciting the ten commandments of Buddhism and the ten commandments of Moses, and said that the Christians endorsed all the ten commandments of the Buddha, and we held that it was our duty as well as theirs to keep the commandments. But we also believed in a supreme God with whom we stood in relationship and Moses had given us commands relative to our duty toward our God. Then I took up the three-fold existence of the Buddha and the three-fold existence of God and compared and contrasted the same. I tried my best to show, that while I regarded the life and teaching of the Buddha as worthy of our admiration, and challenged our study, yet the religion of Buddha needed the revelation of God in Christ to round it out and make it a full orb religion. Buddha, when he was seeking a way of release from birth, sickness, old age and death, said to Alara,- "The evil that has come upon men is upon me. I seek a physician to heal my diseases." Christ, when He came into the world, said,- "They that are whole do not need a physician, but they that are sick. I came not to call the righteous but sinners to repentance." Christ was the physician that Buddha sought, and I have no doubt but that had Christ then been in the world, the Buddha would have followed Him. I then urged the study of the Bible on them. Of course, I do not think that my talk did the work, but I am informed that the Bible is now studied in the school, in the department of Comparative Religions. However, one of the immediate results of the lecture was a note from one of the priests, the next week, asking for me to recommend books that he might study the Christian religion. Early in our itinerating days one night, when I was in Tanabe, after a short talk in the hotel where I was stopping, I held an inquiry meeting at which a number of persons stopped to inquire about the Christian religion. After they were gone, about ten o'clock at night, the sliding door that separated my room from the adjoining room was pushed aside and a man entered and introduced himself, saying,- "I have been listening to your conversation and I want to know more about the Christian religion. He was a Buddhist priest from a village about twenty miles away. I talked to him along the lines of his own religion, and when the interview was ended, about one o'clock, I urged him to get a copy of the Gospels (the New Testament was not at that time all translated into Japanese) and read it. He afterwards told me his experience. He procured a copy of the Gospel of Matthew. He said,- "I had become disgusted with worshipping idols, but I had been raised from a boy in the temples and did not know anything else to worship and my heart was hungry for God. When I read Christ's Sermon on the Mount and came to where He taught us to pray to the Father who sees in secret, I could hardly contain myself for the joy of knowing to whom to pray. From that on, I had no trouble in knowing the truth."



I have even gone to the pains of telling a man how to attack the Christian religion in order to win him to a study of the faith. The wife of Mr. Uemura, whom you know, had a nephew who was a priest of the Ikko Shu Sect of the Buddhists at Minabe, her home town. The brother of this priest is now a lecturer on Religions in the Waseda University at Tokyo. When his aunt became a Christian this priest was very much put out. He tried every way he could to lead her back to the Buddhist faith. I have now among my papers a small volume that he wrote, attacking the religion of Christ. He could not move his aunt, however, from the steadfastness of her faith. When I first met him, he said to me, "I come to you with a strange request. I want you to recommend to me some book to study to overthrow the Christian faith." "Understand," said he, "that I do not want to study the faith to believe it; I want to fight against it." I told him that as he had given me his confidence, I would give him the best advice I could in the matter. I said, "I have read what you have written to your aunt, and I tell you frankly that the line of attack will have no effect because you have not struck Christianity at all; you have created a fictitious Christianity and have fought that. If you want to strike an enemy to kill him, you must first know where he is and his strong points as well as his weak ones. I could advise therefore that you secure a copy of the Chinese Bible and study it. It will teach you pure Christianity. I will help you all I can. When you get a full knowledge of the Christian religion, then you will be able to combat it intelligently. He evidently thought that the advice was reasonable. At last, he bought a Chinese Bible (the Bible was not then translated into Japanese) and studied it diligently for three years. At the end of that time, he sold his house, resigned his priesthood, went to Tokyo, where we then had a small chapel, and asked for baptism. When I asked him to state his reasons for wishing to be baptized into the name of Christ, he answered, - "I first studied the Christian Religion for the purpose of finding flaws in it. After a careful study of the religion of Christ, and especially of the life and words of Jesus, I have not been able to discover a single flaw, but Jesus has found me full of sin and imperfections, and now I wish to put my life in His hands and follow Him until death." He afterwards entered the Meiji Gakuin, and, after studying theology for two years, was taken sick and died in the triumph of a living faith in Him whom in his ignorance he determined to persecute.

I will not stop to give any more concrete examples of how I practically met the native religions. Only I will say, when I wish to make a man understand that he is a sinner and has no chance under the teaching of Confucius to become a perfect man, I use the teaching of Confucius himself. When I wish to bring home to a Buddhist that he is a sinner, I use the teachings of the Buddhist Scriptures, for they are acquainted with them. Of course, a man's conviction of sin is never so deep before he is brought to the revelation of the Holy God, as we find it in Jesus, but the law, as taught by both Confucius and Shaka, is a school master to bring men to a knowledge of their need of a Saviour.

I have written to you about one of the workers in this field, Mr. Iwahashi, a converted Buddhist priest. I have had many talks with him, and on more than one occasion heard him deliver a lecture on the Religion of Power. It is really the story of his own conversion. I shall not attempt an outline of his lecture, because no outline or skeleton could do it justice. His position is, that the teachings of Buddhism are good, but that they have no power to make men better, or save them from sin. All that is good in the Buddhist religion is found in Christianity. Beside the teachings the teachings that they have in common, Christianity has what is not found in Buddhism; namely, the revelation of God in Christ. In other



words, Christianity is necessary to complete or render effective the teaching of Buddha.

Now, as to your questions, "How long ought we to stay on the ground of our community of opinion with non-Christians?" First, long enough to show them that their problems and ours are the same. Second, that in the things we hold in common there is not a full solution of the most important of all questions; namely, Is the power behind all phenomena an intelligent personal God? and if so, what and who is he? This question is only fully answered in Christ, and without this knowledge all is dark, no matter how clear a knowledge of duty we gain from conscience and reason. In other words, we should make what they have a stepping stones to a more perfect way. To the full orb'd light that is found alone in Jesus. Your second question is hard to answer and will be answered in entirely different ways according to the point from which we view the matter,- "How far is that community of opinion actual and how far fictitious?" I have in my library two answers to that question in regard to Buddhism, and they are diametrically opposite and yet in a sense both are true. I can think of no better illustration of this point than that found in John, where Caiaphas said, "It is expedient that one die and not that the whole nation perish." Caiaphas spoke there and meant one thing. The Holy Ghost spake in him and meant quite another thing. When I think of the words, "That is the true light that coming into the world lightest every man," I think that it is possible that God has not left any of His creatures without His solicitude care, and that just as He led the Jews and prepared them to be the medium of blessing to all men, so in the religions of the nations he has been preparing the nations for the acceptance of Christ when He is presented for their acceptance. If we look at the matter from that standpoint, then the points that we have in common are actual. If, however, we look at the fundamental assumptions of Buddha that everything comes from nothing, and that the highest good is to return to nothing, then all that he taught is fundamentally and radically different from the teachings of Christ, who proceeded on the assumption that everything comes from God, and that the highest good is to be found in Him, and that the abundant life in Him is the highest good. That is, if we look on the teachings of Buddha as in any sense the leading of the Spirit of God, who is bringing in the new heavens and the new earth, then although the meaning that Buddha or Confucius attached to their own teachings was opposed to the teaching of Christ, yet may God not have used them to build, better than they knew, the way to Himself? Or, rather, prepare the way, that when He should be presented to the people, they would be ready to accept Him? I remember a conversation that I had with Dr. Alexander, whom I delight to call my friend, in which he said, "I regard both Buddha and Confucius as preparing the way for the coming of Christ," or words to that effect.

I sincerely hope that you may find the solution of the question of the attitude we ought to take towards the non-Christian religions. I shall be delighted to read your lectures when they appear. As for the progress of the work in this field, I will have to refer you to the Annual Report, from which you will see that we have had a prosperous year. It seems to me, as I look over the field both home and abroad, that God is calling His Church to enter in and possess the earth for Him. It is very gratifying to us to know that the Church is now backing up its mission work not only with its money, but better still with its prayers and interest as never before.

With kindest regards to all the members of the Board and especially to yourself, both from Mrs. Hail and myself, I am

Yours fraternally,

(signed) J. B. Hail.

RECEIVED

FEB 20 1909

Wm. D. Shaw,

Indianian Camps

India Jan 28/09.

Mr. Speer

The most important person to be presented to non-Christian people is Jesus Christ. The mission of the ambassador of Jesus Christ is to present to the unbeliever the claims of his master to be King of the Kingdom of Heaven, which naturally leads him to say, "Repent for the Kingdom of Heaven is at hand."

Very naturally the non-Christian will set up a comparison between his own religion and the religion of Christ and emphasize the points raised by — in the questions presented for reply. [I would

insist upon keeping the personality  
 of the founders of religions strictly  
 to the front. Let Christ be held  
 up as the great King who has  
 some four Conquerors & Slaves.  
 I should therefore reply in terms  
 briefly as follows:-

- I. Set it forth (1) in the light  
 of the Personal Christ.
2. In the light of His inimitable  
 Teaching.
3. In the light of the Spiritual  
 power & influence upon in-  
 dividuals & nations.
4. In the power of the Holy  
 Spirit as seen in the  
 Christ life - the perpetu-  
 ation of the Miracles of  
 healing the sick, of cleansing  
 of lepers, of raising the dead  
 to life.

II. The points of agreement should  
 become the common ground upon  
 which to start & the endeavour  
 should be to show how the Religion



of Christ includes all that is true in man - the facts, and furnishes the fulfillments of their highest aspirations. Emphasis should be made upon the facts that Christ alone reveals a Supreme Being that is Personal, a Person who loves sinful men and who offers a salvation available, for the sinners of whatever station he may be, now & a salvation not only from the penalty but from the dominion of sin: "the unspeakable gift" of Eternal Life.

III The answer to this question will vary with the Religion in question. Sometimes there are many points of contact e.g. with Islam, and all Semitic religions - Even Hinduism has many points, e.g. - The idea of Omnipotent deity, spiritual being, sacrifice, faith, devotion &c - while recognizing & even welcoming the points of resemblance & gladly acknowledging everything that is good or true, emphasis should not be laid upon these resemblances. The common experiences of sinful men as living in the presence of God, as burdened by a sense

of sin & of helplessness to escape from the penalty. all this & more should be emphasized to lead men to feel that in the claim of Christ there is relief. All should turn to God who has spoken to them in Christ.

IV. That attitude should be one of deep sympathy. Now Christ-ians should not be approached as Muslims, Hindus, Buddhists etc, but as men under the power of sin.

V. I should approach all alike, but urge the responsibility of religious leaders, who hold the destiny of many souls in their power.

VI. The religion of the New Testament as taught by X<sup>t</sup> & His apostles, suited alike to the East & the West - appealing to men of all races.



VII. [In so far as they express  
 man's relationship with the Supreme  
 Being they are religious, <sup>even if not alike</sup> <sub>but</sub>  
 So far as they define the attitude  
 of the Supreme Being to man  
 they are radically different.  
 The core of Islam differs from  
 other religions only in  
 so far as it has borrowed  
 from the Jewish & the Christian]

VIII. (1) See in II above, (2) Non-  
 -The religions know no way of salvation  
 except by works - usually by  
 observance of rites & ceremonies  
 offering & sacrifices, presented under  
 priestly direction.

Xthly offers Salvation as a  
 gift of God through faith in X.

(2) Heathenism knows no salvation  
 for children & irresponsible  
 Xthly holds to the word of Jesus  
 "Suffer little children to come unto me."

(3) Heathenism & Islam alike  
 know of no present Salvation  
 Xthly rejoices in eternal life, received  
now.

4. In non-~~the~~ Religion, morals are a means to salvation.

In ~~the~~ morals are regarded as rather a fruit of a new life received.

Heathenism considers morality from the standpoint of self - ~~the~~ considers it from the standpoint of God.

5. In non-~~the~~ faith, spirituality of mind is rarely in evidence - In ~~the~~ it is a *dues que non* to the true believer

There are but a few of the points of contrast

IX. 1. By education through personal teaching & preaching; by schools & instruction of the young by the press.

Maintain a high standard of Christian living in the Church - the living witness is the stamp of all arguments for ~~the~~ of ~~the~~.

In reply to recent list of questions  
I would say,

1. Set up <sup>institutions</sup> Christian ~~schools~~, on national  
or racial lines — Teach the  
people to regard them as their  
own & give them such place  
in management as may be  
practical. Let them be  
independent of foreign money  
& control whenever possible.
2. Yes — but let it grow out  
of fundamental teaching of  
converts.
3. It would differ only in the  
concepts of the missionaries —  
There would be less effort to  
establish religious customs  
& ideas which have become  
fixed in the older Churches  
of Christendom.  
On the other hand there  
would probably be greater  
loyalty in maintaining the  
doctrines of western Churches

4. Nowhere, so far as I know.

They are generally following the European lead. Recently speaking where they affect independence they are found ready to assimilate the forms & methods of western Churches -

This is not to be wondered at seeing the Churches have so generally followed the lead of the Holy Church.

5. I cannot see how any Church could withdraw under such Circumstances - Poverty & National Calamity might suggest it. Only when the Native Church is able to carry on the work of Evangelization, should the parent Church withdraw.
6. By Federation or organic union.
7. Only as a dire necessity - Where possible Union should be Organic. A divided Church is always weaker than a united Church.

In regard to Mr Meredith Townsend's views, I would say they are pre-  
 mature - Xty is leavening Asia  
 - It is more Oriental than Cee-  
deental in its origin and genius  
 + if it has touched the life of  
 "Western" heathenism & subjected  
 it Xtu influences, it is more  
 certain to succeed in the  
 East. The opposing influences

of the East are arrayed not  
 so much against Western  
 Christianity as against Western  
 political & commercial  
 maneuvering. The East  
 does not hate Christ & his  
 teaching, but <sup>it does hate</sup> the Corollary of its  
 acceptance, which is held to be  
 submission to Xtu domination.  
 In spite of the obstacles, the  
 East has open its doors to the  
 ethical teaching of the Gospels.  
 - Christ & true Christian life is known  
 & respected in India, Japan & China



2. The "social Christ" is a figment - to my mind it is absurd. There is more in common between Orientals & Occidentals than is found between Puritans & Beegoles or Sikhs & Mohammedans in India, for example.

3. The Command of Jesus  
 "Go disciple all nations"  
 "My Kingdom Come"

4. Theoretically possible,  
 not at all probable -

The Only World this generation is now responsible for is the present living world of sinful men & women - the Command to give the Gospel to every Creature rests upon the present living Church which is responsible for the conversion of the 1,000,000,000 now in the world. You must Eliminate Swedenborg Swedenborg Swedenborg.



Labore, India,  
June 10, 1910.

RECORDED  
INDEXED  
JUL 5 1910  
copied

Officers of the Labor Station

The College  
Bible  
Period.

The new College Year began May 1,  
and again we have over 400 students,  
Hindus, Muslims, Sikhs and Christians.

My daily Bible Period is with the third  
Year men. I began by giving them a "Life of Christ" as  
worked out from non-Christian testimony. Each man had  
in his hands a book containing the Latin and Greek quo-  
tations from Pliny, the Yangel, Lucian, Josephus and Tacitus  
with the translation of these passages. The effort here  
was to show them from non-Xu sources that Jesus  
Christ actually lived, that he is not a mythological  
character, that he was born, crucified under Pontius Pilate;  
also to prove that in the first century after his death men and women of all ranks and  
various nationalities worshipped him as God, and died rather than deny him.  
A week and a half was given to this, and since then  
we have been reading and studying the Gospel of Mark  
each day.

A Frank  
acknowledgment

Some days ago I asked my Bible Class  
to name any one in the history of India to  
compare with Christ in (a) his sense of  
the Fatherhood of God, (b) God-consciousness,  
and (c) his devotion to the will of God.

I told them to take their time in answering the questions and  
to ask their parents or neighbors if they did not know  
themselves, so as to leave them without the Jesuit  
excuse of ignorance.

Of the class, 13 Hindus ~~and~~  
~~in blank~~, and 4 Mohammedans handed in blanks.  
Only seven attempted at all to give anything like an  
answer. Most of these simply said they were too  
ignorant of their own religion to know. But ~~one~~  
~~was very~~ ~~at Hindu~~ was very frank, and wrote, "As

(7)  
far as my knowledge of my religion goes there is no  
such verse to which I can refer as illustrative of the  
consciousness of God as Father in the sense that you  
have discussed in class. Up to the day when I  
read the verses about Christ in class, this idea  
was quite unknown to me. Although we have our  
prayers in which we address God as Father, yet  
this does not indicate the same consciousness as  
that expressed by Jesus Christ. The special reason  
for the absence of such verses is, as I think, because  
we find no such person even in ancient times  
who might have known God and then have  
expressed also that he ~~knows~~ God was conscious  
of authority on God's behalf."

Book Lending  
&  
Selling.

Since the class was formed a month  
ago I have loaned 6 copies of Pilgrim's  
Progress, Clark's "Outlines of Theology",  
Clark's "Can I believe in God the Father",  
and "The Christian's Secret of a Happy Life".  
I have sold 15 of King's "Right for Character", 2 copies  
of a Kempis's "Imitations of Christ" and two copies of  
Brother Lawrence's "Practice of the Presence of God".  
A dozen men have read or bought "The Testimony  
of a Convert" — a little leaflet which  
I am inclosing with this letter. It will  
be interesting to you as being the story of the  
conversion of the father of Dr. S. K. Datta,  
the author of that excellent book, "The Desires of  
India," and at present a Professor in our College.



Personal  
Interviews

(3)  
It might enable you to get some  
idea of the kind of work we have, if I  
should give a brief sketch of several inter-  
views this past week.

(a) Ram Lal  
is a Telegraph Clerk; he has lost four children and has a  
rather pessimistic philosophy of life. He has borrowed  
a half dozen books from Mr. Donaldson & myself, and is  
gradually working his way back to some religious faith.  
He was delighted at the suggestion that some one should  
see his wife. This morning Miss Shore, the Guano  
worker, went to his home. I do not see why these  
two — the man and the woman both being taught —  
should not come out for Christ. Please remember them.  
He seems to be in earnest.

(b) Nihal Chand met me in the bazaar and said he  
wanted to become a Christian. I had never seen  
him before, but he had been down to the bazaar preach-  
ing for several nights and had felt impressed. He  
is a student in the Engineering school, but owns  
plenty of land, so his motives for coming seem  
pretty simple. He has bought a Bible, he had  
40 pages of it, and has been several times to  
our Pastor's home.

(c) One of our fourth year students — an earnest  
fellow — who has I have been noticing  
as almost drinking in all that we said in the  
Bible period in great contrast to most of those  
who show little real interest — came to find  
out something that would prove the being of God.  
Another came saying he had had a vision of  
the Christ and wanted to know what it meant.

Personal  
Work

To take a few instances from this  
first week, you might



Another bought four Perry Pictures of religious subjects, paying twenty cents for them. He could use hosts of those few cent Perry Series in all kinds of subjects. Another came to complain that a fellow student had ~~expressed~~ insulting language to him. I tried at first to make him feel ashamed of bringing that kind of a thing to me as Superintendent of the Boarding House. But he wanted the man punished and had no intention of giving up his joints. Twice I asked him if he had a "master." He did not understand - but when it was explained he answered "Yes." "Do you have no closer master, no incarnation of God?" He answered "No." Then I said, "Well, you have seen Christ's life. What would he have done in your circumstances?" That seems to be a new idea for his few frightened ones he told about Christ's bearing the crown of thorns and the spitting. Before he left, he asked me not to punish the offender, and I believe he has made a real resolve to endeavor to make the Boarding House cleaner by his own influence.

In these little ways the seed is being sown. I can ask no greater gift from you than that you should intercede for us <sup>especially</sup> for the Indian Christians, that we may all be shaped more and more to be vessels for His use. Sincerely,  
 D. Williams



Lahore, India  
June 10, 1910.

Dear Friends of the Lahore Station:-

The College  
Bible  
Period

It has been some time since I have  
told you much of our work in the  
College.